

THE CAROLINA SPARTAN.

BY CAVIS & TRIMMIE.

Devoted to Southern Rights, Politics, Agriculture, and Miscellany.

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THE CAROLINA SPARTAN. BY CAVIS & TRIMMIE.

T. O. P. VERNON, Associate Editor.

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CAROLINA SPARTAN.

Purchase of Mount Vernon.

Col. John A. Washington has again consented to the purchase of Mount Vernon by the State of Virginia, on the original conditions—but requiring the arrangements to be made during the next session of the Legislature. This consent has given new impulse to the operations of the Mount Vernon Association, and the "Southern Matron," whose eloquent pen was stopped by Col. Washington's former abrupt refusal to sell, is again breathing her fervid and patriotic appeals to the countrymen of Washington, to put forth new energy to secure the requisite sum of \$200,000 where-with Virginia may acquire for the nation the sacred resting-place of the Father of his Country.

This subject comes before the people at a happy moment. Recent events portended a dissolution of the Confederacy. But the "rober second thought" evoked enough conservatism to defeat such calamity. Contemplating the narrow escape of the country from her perils, a feeling of intense nationality pervades the public mind throughout the Union, with thankfulness to God that He defeated the mad schemes of impious fanatics. At this opportune moment, when gratitude wells up in the popular heart, Mount Vernon is again offered, in effect, to the purchase of the nation. Shall it be secured? The "Southern Matron," and the noble women engaged with her in the effort, say yes, and appeal with irresistible force to the love of American hearts for him who was "undismayed in danger, unshaken in adversity, uncorrupted in prosperity."

We understand that the Charleston Courier is the central organ of this State, in which the instructions of the Mount Vernon Association will appear, together with the names of subscribers and contributors in the State. Very shortly the ladies of Spartanburg will be called upon to reorganize their District Association, and renew their labors. We are sure they will do so with cheerful alacrity, and as far as our paper possesses the capacity, we shall readily lend our columns to their aid.

Below we give the appeal of the "Southern Matron," and the Report of the Corresponding Secretary.

TO THE SONS AND DAUGHTERS OF WASHINGTON.

We place before you the above correspondence, with the conviction that the patriots in our land, who remember the virtues and services of the Father of his Country, will rejoice to learn that his Home and Grave can now be secured; and also, that in becoming Virginia's they can, in one sense, become theirs.

The "Ladies" of Mount Vernon Association of the Union," in procuring the privilege of presenting the purchase fund to Virginia, procured for them, through the Association, the opportunity, may the sacred privilege, of laying their grateful offerings on his tomb! and thus, while recording in a deed never to be forgotten, that he does live "in the hearts of his countrymen," convert that sacred spot to be in feeling a national, as well as a hallowed shrine, around which their children's children can gather, there to learn to love political virtue, and to comprehend true greatness! Surely, this will keep alive love for his memory in succeeding generations, and keep them under the influence of his example and his counsels, making his sacred ashes a bond of union, too strong for ambition, corruption, or mad fanaticism to sever!

It is not known to all of you, that a few patriotic ladies of the South consecrated themselves, three years ago, to the accomplishment of this great object. Deterred by no difficulties, discouraged by no apathy, they labored on in faith, that the American heart was still true to Washington, and would in time be alive to the beauty and necessity of this work.

By degrees they aroused towns and cities, States and Statesmen; enlarged the form and title of their Association, in order that it might embrace every patriot of every section who might desire it; and, finally, received a noble reward in the grant, on the 17th March last, of a liberal charter from the Mother State. When thus near the attainment of objects dear to the heart of every American worthy of his birthright, Mr. Washington, regarding some of the provisions of the charter at variance with the terms upon which he had expressed a willingness to dispose of Mount Vernon to Virginia, without the estate, state. His letter, now before you, shows that he has acceded to the wishes of patriots, and consented to place it once more at the disposal of Virginia, upon the conditions formerly given. In justice to Mr.

Washington, we feel constrained to state that he has acted with entire consistency throughout. Having, on the application of the association to sell to them, assumed the position, that "beautiful as the tribute of gratitude these excellent and devoted ladies would pay to the memory of our common father, would not the world cry shame on the government and on the man who would stand by and permit such sacrifices?" Also, that his feelings could not submit to the "mortification of receiving these offerings of patriotism." Without a change in these opinions and feelings he could scarcely pursue a different course from the one he now consents to adopt, viz: to sell to and confine his action in the matter to Virginia—leaving her at liberty to make any arrangement with a third party which does not interfere with compliance by her with his terms—which were prescribed before she entered into any—i. e., Virginia must purchase from him on her own responsibility. We would call your attention to the fact, that Mr. Washington can have no personal interest to serve in any of the arrangements (apart from the amount and mode of payment) in reference to the transfer of Mount Vernon. We have reason to believe that he only desires to secure what, in his judgment, are the surest guarantees for its future safety and preservation. Virginia, too, can have no other motive. We can, therefore, but anticipate arrangements gratifying to all parties, when those who are to decide how best to guard his sacred ashes are only influenced in their joint deliberations and conclusions by a desire to ascertain and adopt the mode best adapted to secure the desired ends.

Patriots of our country—Virginia has nobly responded to our appeal for Washington—and for you! She has granted you five years in which to make your golden offerings for his tomb, and to secure the high honor of a share in your father's home-land. What will be your course now to her? After proffering to become donors, will you ask to become borrowers, and let this high cause fail unless the advances for you—trusting you for years for a sum (\$200,000) too paltry to be named when we think of your boundless wealth—in short, ask her to confide in patriotic generosity without evidence of its existence? Impossible! Delicacy, honor, pride, patriotism, alike forbid it! Relying, therefore, upon your patriotic energies, and the universal desire to see Mount Vernon placed in as much of a national position as is prudent or possible, under the limitations and contingencies of a federative Government, we have pledged ourselves and you to Virginia, to redeem our obligations in reference to the "purchase fund," by the time she will need it. This pledge by woman for woman is no light matter; for the world over it is known that she succeeds in whatever she undertakes with her heart and soul. Failure, then, in this cause, involves not only her credit, but our country's, for it would proclaim with trumpet tongue that gratitude cannot exist much less flourish in a republic. No, not even in the heart of woman!

Washington belongs to our whole country, though he lies and must lie in his mother's bosom. She has generously recognized, in consenting that his children of every section shall have the power to consecrate his last resting place to be their Mecca, their Westminster Abbey, if they choose it, where, under the vaulted, starry roof of God's glorious firmament, they may erect monuments of gratitude to the sons they may delight to honor.

Can there be in our land minds and hearts insensible to the moral beauty or necessity of this work? If so, we point such to the home of Shakespeare, so long and zealously preserved with pride and care by his countrymen, and now to be enclosed with glass, that no destructive agencies may hasten the day when it must become dust. To our own Tennessee, also, with pious care, has made her Heritage the Nation's own—for the fame of her adopted son had become the Nation's property. To the grateful descendants of the Pilgrim Fathers, who are now calling on an indebted country to commemorate their services, by a Monument at the cost of \$300,000. And then to the grave of him we call Father—left in neglect to the mummuring dirges of his own Potomac he, of whom it is said, "that until time shall be no more, will have a test of the progress which our race has made in wisdom, and in virtue, be derived from the veneration paid to the immortal name of Washington!"

Can aught less than a tribute never rendered before to mortal man—such a tribute as we now plead for—wipe out such a blot as that? Let, then, the year of 1857 test our progress, and be ever memorable by such a tribute of veneration as will efface that spot forever!

To woman, on such a mission, no heart, no pulse, could be closed.

She then has but to will it—and on his own birthday, in 1858, the Home and Grave of the Father of his Country can be publicly and solemnly placed under the sacred guardianship of his Mother State!

She has but to will it, and henceforth, wherever the "Stars and Stripes" may wave, or Washington be honored, the 22d February will be commemorated not only as his birth day—but the birth day also of Republican gratitude!

And in all coming time, every pilgrim to that hallowed shrine, from the remotest regions of the earth, can there learn who did this deed of love!

A SOUTHERN MATRON.
President of the Ladies' Mount Vernon Association of the Union.

REPORT FROM THE CORRESPONDING SECRETARY.

For the benefit of those not familiar with the regulations of the "Mount Vernon Association," and who may desire to unite with it, either as contributors, or laborers to honor the memory of Washington, he deems this a fitting occasion to state that the Association is under the direction of a Central Committee, formed by the Southern Matron, in May, 1855, which is nomi-

nally located at Richmond; but to make it as national as circumstances will permit, it is designed to add a member from every State, which unites with the Association, by the contributions of its citizens. The regulations of this Association provide for each State to have charge of its local operations, but in default of regular organization, these duties fall to the Central Committee. Papers giving further information, and the "subscription papers," to be used as a Registry for subscribers, can be obtained by application to this committee.

In order to extend the privilege to as many patriots as possible, the contribution of \$1 will secure "membership," and entitle the giver to have his or her name, enrolled in that "Registry of Fame"—the "Mount Vernon Purchase Book." Subscribers for larger sums will be classed as donors also. All donations of \$50 and upwards, will be gratefully acknowledged in the "Monthly Reports" of the Central Committee, in order that our country at large may learn the names of her generous patriots! The organs for the Central Committee are the Southern Literary Messenger, Richmond, Va., and Godey's Lady's Book, Philadelphia, Penn. We earnestly hope that all friendly papers will give these Reports an insertion.

As the name, sum, and residence of every member is to be published in a book and copies to be deposited at Mount Vernon in the archives of every State in the Union, and to be a member will hereafter be regarded as a precious privilege, it is important to guard against all contingencies which might arise from careless collectors, impostors, or mails, causing the omission of names, and non-reception of funds; therefore, we shall hereafter pursue the plan of publishing in each State the names of all subscribers in that State, as they are reported from time to time, in a newspaper of general circulation, to be regarded as the Mount Vernon organ of the State. This will not only secure an early correction of errors, prompt and systematic action, an accurate knowledge of the amount subscribed and paid in, but will also lessen the immense amount of labor entailed by our contemplated published registry. It will be the duty of the principal Director in each State to see this done, to file the papers, and have them carefully transmitted to the 1st Vice President of the Central Committee, for future compilation. We feel that the following papers, warm advocates of our cause, will generously aid in the matter, by becoming the "organ" of their respective States, viz: the Pennsylvania Inquirer, Philadelphia, Pa.; Richmond Enquirer, Richmond, Va.; Wilmington Journal, Wilmington, N. C.; Charleston Courier, Charleston, S. C.; Chronicle and Sentinel, Augusta, Ga.; Herald and Tribune, Mobile, Alabama.

We earnestly request that all those who have taken collections in the past three years will arrange to commence a publication without delay, with an asterisk to mark sums not yet paid up.

Communications for the Southern Matron can be enclosed to the 1st Vice President or Secretary at Richmond, or to any of the Central Committee in the other States.

We respectfully invite persons desiring to be active in this work to communicate the fact at once.

Our "Clarinet" with the above publications, will soon be issued in pamphlet form. S. L. PELLET.

Cor. Sec'y Mt. Vernon Association.

The following are the members at present of the Central Committee. The honorary members have the rank of Vice Presidents, but are thus gratefully designated to note those whose earnest support, in the early struggles of this cause has had such an influence on its side:

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APOTHEGIC.—Yesterday, upon receiving our usual pile of letters by the morning mail, we accidentally opened one addressed to "A South Carolinian," instead of "The South Carolinian," and found it was a reply from a lady in the New York Herald of 1st April:

"A gentleman, a native of South Carolina, is desirous of contracting marriage with a lady of New York, Philadelphia, or Boston. He is possessed of an independent fortune, consisting of a plantation (cotton) and 120 slaves. The lady must be handsome, or nearly so as possible. She must be intelligent and lively; piety or politics objection. She will have an excellent opportunity for the exercise of those philanthropic feelings which are so characteristic of Northern ladies, subject only to the law of the State relative to the abduction of slaves. Any lady desirous of opening a correspondence will please address A South Carolinian, Columbia, S. C."

Upon looking with more care at the envelope, we found a few more post-marked at other cities, all which have been returned to the post office for the benefit of the advertiser.—*Carolinian.*

Domestic Commerce.

The allusion in Mr. Buchanan's Inaugural to the free and unrestricted trade among the States cannot have escaped the quick intelligence of the American people. That one simple argument slanders at a blow the specious reasoning of those who seek to prove that a dissolution of the confederacy of these sovereign States can possibly work good to any portion of the country. Suppose, for the mere sake of argument, that that disunion project of the late Worcester fanatics was to prevail, and the free labor States were separated from those in which Negro labor is believed to be valuable: on what common basis would Massachusetts and Illinois form a common union? On what common basis of interest or destiny would Oregon and Maine form a union? Coming South, where would be the material for a union between Maryland and Texas? The Grand Trunk railway of Canada finds its terminus at Portland. The Baltimore and Ohio Railroad binds Maryland and Ohio together with bands of iron. The Mississippi, in its eternal flow, reflects the inseparable interests of Minnesota, Iowa, Kansas and Nebraska with those of Tennessee, Arkansas, Mississippi, and Louisiana. This glorious Union, based on the material interests and geographical necessities of the people, has a future and a destiny, under the protecting influence of a wise Providence, which man may not set aside. The States are "joined together" by the memories of our revolutionary struggle for independence, by the patriotism of the people, and by the laws of trade.

Washington, in his Farewell Address, pointed out the connexion of interest to which we refer between the planting States and the commercial States, between the South and the North, and this interest has assumed still another form since the vast increase of the cotton crop and the growth of manufactures in New England. The commercial necessities of the country, however, from the very beginning, constituted one of the strongest reasons which led to the Union. "An unrestrained intercourse between the States themselves" (argued one of the writers of the Federalist) "will advance the trade of each by an interchange of their respective productions, not only for the supply of reciprocal wants, but for exportation to foreign markets." "It may be replied to this" (the same writer adds) "that, whether the States are united or disunited, there would still be an intimate intercourse between them, which would answer the same end; but this intercourse would be fettered, interrupted, and narrowed by a multitude of causes. A unity of commercial as well as political interests can only result from a unity of government." In this belief the constitution was adopted, and subsequent events have justified its wisdom. It was a constitution of mutual agreements or compromises, one thing being yielded by the South and another by the North. The rapid agitators at the North seem to forget this, and to imagine that the concessions of that instrument were all on one side. Not so thought one of the favorite statesmen of the commercial North. In his Albany speech, in 1851, Mr. Webster said: "Nothing yielded by the South to the North! You know that New York ships float over the whole globe, and bring abundance of riches to your own shores. You know that this is the result of the commercial policy of the United States, and of the commercial power vested in Congress by the constitution. And how was the commerce established? By what constitutional provisions, and for whose benefit? The South was never a commercial country. The planting States were never commercial. But what did they do? They agreed to form a government, that should regulate commerce according to the wants and wishes of the northern States, and when the constitution went into operation a commercial system was actually established, on which has risen up the whole glory of New York and New England. How was it effected? What did Congress do, under a northern lead, with southern acquiescence? It protected the commerce of New York and the eastern States by discriminating tonnage duties; and that higher duty on foreign ships has never been surrendered to this day, except in consideration of a just equivalent; so, in that respect, without grudging or complaint on the part of the South, but generously and fairly—not by way of concession, but in the true spirit of the constitution—the commerce of New York and the New England States was protected by the provision of the constitution to which I have referred." The North should remember this when any of its citizens attack the constitution; nor should it forget (what more especially falls within the range of our present object) that it engrosses almost exclusively, also, the direct advantages and profits which flow from the coasting trade. This trade, from State to State, along the Atlantic, and around Cape Horn to the Pacific, is practically the property of a few States, some of whose citizens are most clamorous against the government, while they are daily profiting, to a large extent, by its existence and its policy. No language can suitably describe their folly and ingratitude. Take away from New England and New York their coasting trade, and strike out from beneath them the vast aggregate of capital which is the product of southern labor, and what effect would the change not produce upon their growth and prosperity and wealth? We warn the thinking and reasonable and practical men of New England not to yield up the dictates of common sense to the wild vagaries of moon-stuck agitators. The constitution is still worth preserving as a great blessing to them as well as to the South, and they ought as rapidly as any people on the face of the earth to appreciate the mischiefs which would flow to commerce from a failure to preserve the Union.

On the continent of Europe we find dis-membered States, each having its tariff regulations and its separate interests. It is certainly not necessary to detail the woful effect there observable from this cause on

The Pulpit and the Judiciary.

A few years ago a meeting of ministers of the Methodist denomination was held in this city, and the constitutionality of a recent law of Congress was discussed. All the clergy (with one exception) expressed their opinions with great freedom, and decidedly in condemnation of the law as flagrantly in conflict with the constitution of the United States. The celebrated Dr. Olin was present, a man of acknowledged superiority in intellect, learning, and judgment, but he remained silent during the discussion, until he was personally called upon for his opinion. Then he modestly remarked:

"Brethren, I have not directed my studies specially to the constitution of the United States, and am not qualified to give an opinion in a question like this. The interpretation of the constitution has been left to the Supreme Court, a body of jurists selected for their learning, wisdom, and judicial fitness to determine important questions of this nature, and I should have far greater confidence in their judgment than in my own."

The above paragraphs occur in the course of some editorial remarks in the New York Observer upon a sermon recently preached in this city, avowedly directed against the highest judicial tribunal of the republic for its decision in the Dred Scott case. Some of the Observer's remarks are very severe—more so than, as a secular journal, we should feel at liberty to make. But in the sentiment inculcated by the above anecdote we most cordially concur. Once admit that the judgment of such a body as the Supreme Court of the United States, chosen expressly to decide on the constitutionality of any measure, and so peculiarly qualified to make such decision, is entitled to no deference or confidence, and that a citizen having no such authority and no such qualifications may, without breach of modesty or decorum, proclaim from the house-top his opinion as of equal authority with theirs, his individual dictum as equivalent to their united judgment, and what remains upon which the popular mind may rest with that confidence and repose which are essential to the domestic peace and permanent well-being of any country—and especially of a country the stability of whose institutions depends upon the universal submission of the people to the decision of that appellate court which they have themselves created to be a tribunal of final resort?

We presume there are few living men who would claim to possess a more gigantic intellect, a clearer perception, and a more comprehensive grasp of mind than the late Dr. Olin. And we apprehend that the sentiment uttered by him on the occasion referred to is just that sentiment which would truly great and noble mind would heartily concur. He who rightly comprehends the principles of his country's government, who appreciates the learning and wisdom necessary for the solution of constitutional questions of such magnitude, and who has perceptive faculties strong enough to foresee the evils that must result from depriving the Supreme Court of that attribute which the nation has endowed it—that of authoritatively settling every dispute about the meaning of the constitution—such a man cannot fail to feel, with the great man referred to, that the eminent jurists composing that court are more truly fitted than any others for the decision of such questions, and that it becomes every citizen, and especially every citizen who has not devoted his life to the investigation of such questions, to place "far greater confidence in their judgment than in his own."

If this be not a sound principle, and if it is not to govern citizens with respect to the allegiance they owe to their country, what is it? If this is not to be admitted as a rule of judgment and of action, as a standard of obedience and submission, where are we left? Let us look at this matter calmly and honestly, eschewing all personal references, and taking into view the broader bearings of the whole question. Is it any more becoming in a minister of the Gospel to take advantage of his position and influence, and his command of a large auditory, for the setting up of his individual opinion against the decision of the Supreme Court, than it would be for a judge of that or any other court to take advantage of his position to denounce theological tenets of any kind? Would not the assailants be equal in the main features of their positions? Each would be stepping out of his own peculiar line of study and invading that of another profession. Each would be seeking to undermine the authority and influence of a body of men who might fairly be presumed to be much better informed upon the points in controversy than himself. Each would be doing this under cover of a position that admitted of no reply, of no correction of

mis-statements, or mis-conceptions, or unwarranted inferences, or erroneous impressions, and in which he would have all the argument to himself, the potency due to the interruption of a religious service or to a contempt of court. Just as much as a judge on the bench should shrink with the sensitiveness of modesty and decorum from assailing any theological tenets, for the above obvious reasons, so should the minister of the Gospel, we respectfully submit, abstain, for the same reasons, from assaults upon judicial expositions of common or constitutional law.

And again: It is surely no less the duty of the clergy to foster popular respect for the judiciary and their functions than it is of the judiciary to foster respect for the clergy and the institutions of religion. This obligation is undoubtedly reciprocal. It will be a sad day for the republic and its liberties when our judges individually, in rendering their decisions, indulge in reflections upon the clergy, impugn the purity of their motives or even the correctness of their teachings, and a peculiarly when they urge upon the community the duty of disregarding or resisting those teachings. Though the evil effect of a corresponding conduct on the part of the clergy may be less immediate, it is no less certain and no less disastrous. The pulpit can no more denounce the judiciary without peril and damage to the supremacy of law and justice, than the judiciary the clergy without injury to clerical influence and the cause of religion and truth. The infidel and immoral as well as much evil over the clergy in conflict with the courts as the lawless and vagabond. Both will be aided by assaults upon either. The minister of the Gospel and the minister of law must stand or fall together, and the moment one seeks by denunciation to gain a triumph over the other, he loosens the foundations on which rests his own influence over the people. United, they give good government to a free people, for where religion is practiced and the laws are respected there are free government and a happy people. Let either aspire to overthrow the other and obtain the mastery, and anarchy or despotism follows, and both fall into contempt.

There is another aspect of this subject which we approach with delicacy, viz: the character and influence reflected back upon the pulpit by its conversion to such uses. Courts of law were instituted by men for the consideration and decision of questions touching statutes and the constitution; the pulpit, or the ministry, was instituted by the Divine Being for the teaching of divine truths essential for human salvation. By common consent the judge is held in little esteem who perverts the human institution from its specific purpose, and it is unreasonable to suppose that the minister of the Gospel, who employs his office for any other purpose than the momentous one of its original establishment, can still retain the people's respect. Of course here comes up an important question: What is, or what is not, included in the galaxy of truths which the ministry are instructed to exhibit before the people? Volumes have been written on this point, and we shall not presume to mingle in the controversy. But there is a common-sense view of the matter which finds its support in the judgment of every honest, right feeling man of ordinary intelligence; which an enlightened sense of right and propriety approves; which, eschewing all the nice distinctions of schools and systems, led at once what accords with the office and profession of a ministry which claims a Divine commission and embassy to a lost world. No amount of sophistry or of argument can overcome in the popular mind the intuitive perception of what such a ministry ought to teach, and what leave to others to teach, and in just so far as it departs from this simplicity and singleness of instruction it not only practically denies its own professions and claims, but weakens its religious power and influence.

Such, at least, we believe, will be the conclusion of any reflecting and impartial mind. A minister or his hearers, being all human, may at times be carried away by their feelings so far as to be temporarily blinded to the full extent of the mischief resulting from introducing erroneous subjects into the pulpit. Eloquence and intellectual skill may prevail for a while over reflection, judgment, and the full perception of pulpit restrictions. But the questions will in time come up, is this not a departure from the example of the Great Teacher and those who immediately succeeded him, and have left their inspired teachings on record, and, if so, why this departure? In making these remarks we may have seemed perhaps ourselves to be guilty of stepping out of our province. But it is only a seeming. We hold that the religiousness of pulpit teaching and the supremacy of our country's laws are essential to a free and happy republic, and shall at all times respectfully protest against anything calculated to mar or impair either, even though eloquence may have joined with an almost national excitement to make it popular for the hour.

MARRIED VS. UNMARRIED.—You've no wife, I believe," said Mr. Blank, to his neighbor. "No, sir," was the reply, "I never was married." "Ah," said Mr. Blank, "you are a happy dog!" A short time after, Mr. Blank, in addressing a married man, "you have a wife, sir?" "Yes, sir, a wife and two children!" "Indeed," said Mr. Blank, "you are a happy man!"

"Why, Mr. Blank," said one of the company, "your remarks to the unmarried and agglutinating the polytheistical ecstasies of homogeneous asceticism, we perceive at once the absolute individuality of this entity; while from that other standpoint of incredulous synthesis, which characterizes the Xonoristic hierarchy of the Jews, we are conscientiously impressed with the precisely antipathetic quality of it."

A wise man ought to hope for the best, be prepared for the worst, and bear with equanimity whatever may happen.

Chinese Sugar Cane.

We find in the Carolina Times the following letter from Hon. W. S. Lyles on the cultivation of the Chinese Sugar Cane, which is beginning to attract much attention in agricultural circles:

Home, March 27th, 1857.—Messrs. Editors: Having last year, through the columns of the Fairfield Herald, called the attention of the agricultural portion of the community to the value of that new acquisition to our resources, the Chinese Sugar Cane, or Millet, I ask a place now in your columns to answer the many inquiries in reference to its cultivation, &c., which call has given rise to.

My experience in its cultivation embraces but a single year, that of 1856. Upon that experience, with its observation, I would suggest the following mode: Select your piece of ground (the richer the better, of course) and bed it up, precisely as you would for cotton, with the rows three feet apart. Then open and drill your seed and cover with a brand. In the course of a few weeks, when the millet is four or five inches high, slave it down with the hoe, carefully picking out the young grass, &c. After this is done run the straight side of a half or twisting shovel next the millet, covering up the grass and weeds in the middle of the row. In about ten days, or when the plants are eight or ten inches high, the middles should be ploughed out and the dirt topped high and well around the stalks. This was all the cultivation I gave last year, and is sufficient for every purpose I think. I would then thin out to one stalk about twelve inches apart. This will enable the stalks to grow sufficiently large for grinding for syrup.

After the first crop is cut, and converted into syrup, the second, which is far more abundant, from the numerous shoots which put out at the root, can be used for fuel or converted into forage, by cutting and drying as you would any of the millet family.

I will say of this cane or millet, that it is far superior to any of this family of plants. That it will produce as much as the common millet, the broom corn, or Durrah—will stand drought better than either—and from its abundance of saccharine matter, is worth one hundred per cent. more than any of them.

The experiments of Gov. Hammond, Mr. Peters, of Georgia, and many others, have settled the question beyond controversy, of its adaptation to syrup-making, if not sugar-making purposes; and I have now in my house a small bottle of syrup, sent me by my friend Capt. H. C. Davis, of Ridgeway, made in the crudest manner possible, which will compare favorably with the best specimens of West India molasses. For myself, I entertain not the least doubt that in five years from this time syrups will be made, to supply the home demand, South of Mason and Dixon's line, and probably some for exportation. Should this, however, not be the case, for forage and soiling purposes the sugar millet will be found invaluable.

I will close by stating, that an energetic and public spirited friend, William Glaze, of your city, will be prepared to furnish, at the shortest notice, and on the most favorable terms, all the machinery for crushing and boiling the cane into syrup. He has on hand several different models, either of which is well adapted to the purpose.

Respectfully yours,
W. S. LYLES.
P. S.—I am now planting my first lot, and will plant the next about the 1st of May, and third, if so disposed, about the first of June.

STUDY IN WHEAT.—Mr. B. F. Barkley, of Bienville, Tarrant county, Texas, in a letter to the Commissioner of Patents, states that, in looking over the Patent Office reports for 1855, his attention was called to the subject of sowing wheat. This brought to his recollection an experiment which was made by an acquaintance of his, Mr. John Mitchell, while he (Mr. B.) resided in Nicholas county, Ky. One bushel of wheat was prepared in the following manner: One peck was covered with water, and after being permitted to remain undisturbed for twenty-four hours, it was rolled in hickory ashes, and sown immediately; a second peck, after being treated in a similar way, was rolled in lime and sown immediately; a third peck, after being steeped in water, was rolled in ashes from oak wood, and immediately sown; and the fourth peck was sown without any preparation.

The soil used for this experiment was the same in all cases. The result was highly satisfactory, as the wheat which had been prepared by being rolled in ashes was not touched by smut, whilst that which had been prepared by rolling in lime had four or five heads of smut, and that which had been sown without any preparation was almost entirely destroyed by its ravages. This was the only experiment of this kind which had come under the notice of Mr. B., who further states that the enemy of the wheat crop where he now resides is the chinch bug.

MODERN ELOQUENCE.—A correspondent of the Boston Courier gives the following extract from a sermon recently delivered by a professor at Harvard University, and asks if students are safe when exposed to such language:

"Viewing this subject from the eoteric standpoint of Christian exegetical analysis, and agglutinating the polytheistical ecstasies of homogeneous asceticism, we perceive at once the absolute individuality of this entity; while from that other standpoint of incredulous synthesis, which characterizes the Xonoristic hierarchy of the Jews, we are conscientiously impressed with the precisely antipathetic quality of it."

[Olive Branch.]